2: Skrefsrud M-5 (1870-1871) 1942 AW42 Santal AW42

f. Hunting.

224 The great joy of us men is the hunt. From olden times we have continually been hunting, and in however great a danger we may fall, still we do not give up hunting. And if a person will not go, we despise such people and call them women. Our ancestors have fought tigers and bears with great courage; sometimes the tigers and bears have gained the upper hand, and sometimes the men, and so it is going on until the present day.

178 In former times they used to announce the hunt by sending a branch from village to village, by stages; but since our stay in Sikhar we notify the day at the Pata (the hook-
• 203 swinging festival)*. As there is a village priest and a priest of the outskirts in the village,
224 there is similarly a dihri (hunt-priest) for the hunt. There is one hunt-priest for every
793 single country. He carries the branch round at the Pata; the people of the country then
796 ask him: In connexion with what is your branch, Sir? He then tells them the name of the forest: In such and such a forest, on such and such a day, at such and such a place we shall meet. He also tells them where they will spend the night. When we come home, we men in the village tell each other the news, saying: At such and such a date they are
224 to hunt through such and such a forest or over such and such a hill. The men of the village then get their different hunting implements together, they string their bows, fix the iron arrow-heads and the blunt arrow-heads in the arrows, they grind the iron arrow-heads and make them sharp-pointed, they grind their battle-axes sharp and give them a handle; they put the spear-heads on the shafts, and the swords they polish bright. They tell the women to prepare dough-balls of Mahua for food, and they make them pound rice to have to take along with them. The village headman has to give five half-seers of rice and one small bundle of Mahua as hunt-bounty. This the hunting men eat, or if some
[782] poor men have nothing, they let them have a sufficiency of this. The village priest sacrifices five fowls for the sake of the hunt.

When the fixed day is reached, a couple of men go at cock-crow in advance out to an
[534] open plain to bring the whole male village population together there; they also take kettle-drums and flutes and horns along with them; and until the village men have all come out, they beat the kettle-drums rat-a-tat, blow the flute harmoniously, and blow the horns tootingly, and they sing any amount of forest songs sweetly. When they have all assembled, they shout with one voice together; thereupon they go to the place where they are to meet. Here they eat their noon meal. One after the other the people of the country come and assemble there; the hunt-priest has been there from cock-crow.

224 Until the people of the country arrive, the hunt-priest makes a divination about good or
787 bad happenings. If he gets anything bad in any direction, he calls the country people

* The Pata should be held on the last day of Cet, about the 15th of April; among the people living in the Santal Parganas it may be held any day during Baisak (middle of April to middle of May). The dihri has a tal-branch with as many leaves as there are days remaining before the hunt is to take place.

3: Mukherjea O. Y-4, 5 (ca. 1933-1939) 1962
AW42 Santal AW42

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No information is sent by a knot of strings (*gira gath*), it is conveyed orally. *Por Sendra* is purely a relaxation at pleasure during the mouth of *Chaitra* or *Baisakh*.

APPENDIX III

Pàris.

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(A Note on Santal clans and sub-clans by Dr. Campbell.)

"The Santals are divided into eleven septs, but originally, it is said, there were twelve, one of which has been lost. Each sept is subdivided into sub-septs of which according to the popular belief among Santals there are twelve. In fact, however, the sub-septs of each sept vary in number, as the following list will show.

Sept Kisku:—

Sub-septs:—Nij Kisku, Gaṛ . ., Ok' . ., Obòr . ., Màñjhi khil . ., Nacke khil . ., Son . ., Aḍ . ., Badaṛ . ., Biṭol . ., Sada . ., Paṭi . ., Jabe . ., Ṭika. . and Katwa...

St Culshaw M-S (1932-1943) 1949 AW42 Santal AW42

They have no memory of ever having possessed the institution, but a snatch of song once heard suggests that they did at some period abandon it. In a *Sohrae* song occur the words

> The young girls are sleeping in the girls' house,
> The young men are sleeping in the young men's cowshed.[1]

If, as seems likely, they once had such an institution, it is probable that the *jogmaṇjhi* and his wife were in charge. At some festivals the young men sleep at the house of the *jog maṇjhi*, and at the time of the *Sohrae* they go to him at the beginning of the festival and ask him in formal language to turn a blind eye to any of the faults they commit during that time. He is also called in to investigate allegations of immoral behaviour. The appointment is for life and it is hereditary, like that of the headman. In every village there are also two priests, who are responsible for maintaining right relations with the unseen world, but it will be more convenient to deal with their functions at a later stage.[2]

The humblest of the village officials is the *goḍet'*, the bailiff and messenger of the headman. When a child is born or a villager dies, it is the *goḍet'* who carries the news to all the houses. If it becomes necessary to summon the men of the village to a council to announce the near approach of a marriage party, or to collect dues from the houses for a feast in connection with a festival, it is the *goḍet's* duty to see that it is done. He is the errand boy, and consequently something of a butt for the wit of the village, as the following song (sung during the *Sohrae* festival) bears witness:

> Here comes the headman walking slowly,
> And here comes his deputy with wooden sandals,
> And also the *goḍet'* calling out to everyone.
>
> Put out a woven bed for the headman to sit on,
> Put out a wooden stool for his deputy,
> And put out for the *goḍet'* a broken bed.
>
> Pour out for the headman the first brew of beer,
> Pour out for his deputy the second brew,
> Pour out for the *goḍet'* the leavings.
>
> Give to the headman cakes of sifted flour,
> Give to his deputy some coarser cakes,
> And give to the *goḍet'* the lumpy bits.[3]

[1] See Appendix B, No. 1.
[2] See Chapter 7
[3] See Appendix B, No. 2.